



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

PRINCIPLES OF CHURCH FEDERATION

I. INDEPENDENCY AND AUTONOMY

A. W. ANTHONY

Chairman of Commission on State and Local Federation, Federal Council of the Churches of Christ in America

At the meeting of the Executive Committee of the Federal Council of Churches of Christ in America, held in Baltimore, Maryland, December 3-5, 1913, definitions were given and distinctions drawn concerning the character and relations to each other of the various kinds of federations already in existence. A restatement of some of the paragraphs in the report of the Commission on State and Local Federations, and of parts of the discussions of the occasion will be of service to all those interested in this vital matter.

The Mutual Relations of Federations and the Federal Council

Federations, whether in a city, county, state, or the nation, have an independency and autonomy which must not be overlooked. Each kind springs up as a native and original growth out of its constituent elements—the city federation out of local churches within a city for the purpose of expressing common ideals and objects, or of doing specific work, desired by all, but impossible for each separately to do, or at least separately to do as well; the state federation out of the denominational organizations within a state for objects and purposes shared in by all; and the Federal Council out of its constituent elements, which are the nation-wide denominational organizations. In each

instance the authority of the federation, or of the Federal Council, arises from the mutual agreements made in the organization by the bodies combining. There is no authority from a superior body or over-lord of any kind. No charters have been granted, or enabling acts passed, by the Federal Council or by any upper body which allows the lower to exist.

The Federal Council has above it no other body legislating concerning its functions and proceedings, limiting its powers, or defining its possibilities. So far as superior bodies are concerned it is free; nevertheless it is amenable to the lower bodies which have created it, and, acting in their behalf, can act only so far as they authorize action. A state federation likewise has above it no authoritative control; it exists because its constituent elements called it into being; the Federal Council did not create it; it sustains no dependent relations to the Federal Council; its tasks and its functions are those which the constituent parts desire, order, and permit. The city federation or other local federation whether of a town or county, in a similar manner derives its right to be, not from a state federation, nor from the Federal Council, but from its component and constituent parts, and exercises those functions, peculiar to itself, or like unto those of others, as

the case may be, which these component and constituent parts in each instance may agree upon or decree.

In general the Federal Council is busied with religious, moral, and ecclesiastical subjects of a nation-wide or of a world-wide character. State federations are engaged with such questions as relate locally to the interests of the state; and more frequently the judicial functions of determining rights and proprieties between denominational organizations, in the exercise of their home mission duties within the state, must be brought into action; while in the city or local federation, although questions of almost every character which bear upon municipal and local conditions receive consideration, yet the functions are largely of an executive nature, such as pertain to parish-districting, to united effort for the application and enforcement of law, and the creation and mobilization of public sentiment for ethical and moral praxis.

The Terminology of Federated Activities

The federative ideal, expressing a principle, does not require a uniform constitution of fixed phrases, but may find expression in as varied forms as there are places and people. Standard forms of organization and of terminology may suggest useful ideals, but carry with them no inherent virtue, and require no subservient imitation. Variety is not only permissible, but, because conditions in different localities vary, is necessary for adaptation to locality.

No uniform name need be employed for the designation of a federation. It may be called a league, a union, an association, a council, a commission,

a federation, or any other descriptive term, coupled with any adjective or noun carrying qualifying attributes, such as inter-church, interdenominational, united, general, federated, church, of the church, or of churches. The principle is larger than a name, and may be included in an entire vocabulary. No brand nor trade-mark has been put upon the principle, although common designations are preferable for the sake of quick and easy understanding.

The Commission on State and Local Federations, in gathering data for a directory of federations, listed, among federations already in existence, one league, one union, one association, three commissions, seventeen councils, and ninety-five federations. As a qualifying adjective, applied to these federations, the word "comity" is used once, "united" once, "general" once, "interdenominational" four times, "federated" nine times, and "inter-church" thirty-nine times. It would appear, therefore, that the composite name, like a composite photograph, which is gradually emerging from free and independent use, is the name "inter-church federation." For new organizations it seems advisable to avoid in the future the use of the name "council" for a state or local federation, inasmuch as that is the technical designation of the national organization.

The Co-operating Denominations

The independency and autonomy of federations should be recognized also in the determination of membership. As an indigenous product each federation must grow out of the soil in which the seed becomes implanted, in which the roots find nourishment, from which the

sap flows, and for which the life finds expression. Of state and local federations already in existence not one includes all of the denominations which are members of the Federal Council of Churches. Some are composed of but few denominations; others of comparatively many. Some include organizations outside of the church; not a few have in their membership bodies entirely unrelated with the Federal Council. The limitation, the extension, the inclusion, or the exclusion of the membership of state and local federations need not concern the Federal Council, since the Federal Council has neither called these federations into existence, nor is responsible for their specific agreements and functions.

In the list of federations compiled for the directory of federations are included twenty-one state federations, eighty-one city federations, and thirteen county or district federations, making a total of one hundred and fifteen federations. Others are in process of formation; some have already existed and ceased to be. Those are now tabulated which are in active existence, or at least have officers and organizations ready for activity. How widespread and inclusive of churches and organizations is the federative ideal may be seen from the following table, which gives the number of federations in which the different denominations are represented:

Denominations	Number of Different Federations
Methodist Episcopal church North	107
Baptist churches North	96
Congregational church.	85
Presbyterian church in the United States of America.	82
Protestant Episcopal church, or its com-	

missions on Christian Unity and Social Service.	58
Christian church.	39
Lutheran church, General Synod.	37
United Presbyterian church.	37
United Brethren church.	31
Disciples of Christ.	21
Friends.	31
Evangelical Association.	21
African Methodist Episcopal church.	17
Methodist Protestant church.	17
Reformed church in the United States (German).	15
African Methodist Episcopal Zion church	14
Free Baptist churches.	13
German Evangelical Synod.	13
National Baptist Convention (colored).	12
Methodist Episcopal church South.	12
United Evangelical church.	12
Reformed church in America (Dutch).	11
Primitive Methodist church.	9
Presbyterian church (South) in United States.	8
Welsh Presbyterian church.	6
Moravian church.	5
Reformed Episcopal church.	4
Reformed Presbyterian church, General Synod.	4
Seventh Day Baptist church.	3
Mennonite church.	1
Colored Methodist Episcopal church in America.	1

All of the above-named churches are national, denominational organizations which are constituent bodies of the Federal Council of the Churches of Christ in America.

In the following table is a list of organizations also represented in the membership of state and local federations, but not included in the membership of the Federal Council. The names employed are not the technical, ecclesiastical names, but the more popular designations.

Bodies	Number of Different Federations
Universalist churches.....	25
Unitarian churches.....	24
Church of the New Jerusalem (Sweden- borgian).....	6
Advent Christian.....	6
Salvation Army.....	5
Young Men's Christian Association.....	5
"Pentecostal".....	4
English Lutheran.....	3
Swedish Lutheran.....	2
Roman Catholic.....	2
Congregational Methodists.....	1
Free Methodists.....	1
Cumberland Presbyterians.....	1
Volunteers of America.....	1
Dunkards.....	1
Calvinistic Methodists.....	1
Catholic Apostolic.....	1
"Holiness".....	1
Woman's Christian Temperance Union.....	1
Wesleyan Methodist Episcopal.....	1
Reformed Evangelical.....	1
United Norwegian Lutheran.....	1
Greek Orthodox.....	1
"Lutheran Missouri".....	1

These tables show plainly that the spirit of co-operation has taken possession of fifty-five denominations and organizations closely related to the church, and indicate clearly that already in some form of federation, city, county, or state, bodies are combined without reference to tests of creed, or method, or object, at least in any rigid effort toward standardization or conformity. Variety is not only permissible, but is in practice, and varied forms of organization are already in sympathetic fellowship and practical co-operation for specific ends within definite areas.

From the reports which have come to hand it is apparent that not a few state and local federations, once promising and exuberant in the zeal of their

beginnings, have ceased activity and are dormant, if not indeed defunct. Not infrequently the failure of a federation is due to its lack of independency; it has not represented its own constituency, nor been true to its own environment, but has undertaken, by imitation, to follow the plans and methods of some other federation which did not fit and apply to its own locality. A comprehensive program, an ideal form of organization, a specific task which belongs appropriately to one federation, may have no place in another; and if the second body without regard for its own genius, its own peculiar situation and surroundings, undertakes to imitate the other, it will fail to draw the vital forces out of its constituent elements which make it capable of life and usefulness. A federation can have no better aim than to discover the needs and opportunities peculiar to its own place, whether state or city, and to express the purposes and convictions which spring naturally and almost inevitably out of the elements of which it is composed. Because it is autochthonous it must be autonomous.

The Danger Threatening Federations

Behind federations, therefore, lurks, as an insidious peril to conscience and honest convictions, no arbitrary effort at standardization, no uncompromising spirit of coercion, no germ of modern inquisition infecting men with a mania for conformity. Every church, every denomination, and every combination of churches and denominations retains its own peculiarities, its own independency and responsibility. Neither surrender nor compromise is required.

Co-operation secures contact at points of similarity, without loss of individualism. Those who have feared the word "federation," as though it in some way involved an unholy alliance with persons and things not one's own, may lay their fears aside, for there is no instance in the record of modern federations of a man's losing or even compromising his own individuality, his own conscience and conviction, while co-operating with others for the objects and in the work which appeals to the consciences and convictions of all. One man uses his own strength of muscle and determined will as much when pulling on a rope with twenty others, as though he were pulling alone, but when working with

others his efforts are much more effective; indeed twenty-one men together can accomplish tasks which are wholly impossible to one man alone. Socialized activity is not incompatible with individualism, for individualism comes to its best expression when in friendly, co-operative alliance with others. Of the nine fruits of the spirit, named by the apostle Paul, at least six are social and can come into expression only as the individual is associated with others—namely, love, peace, long suffering, gentleness, goodness, and meekness; while the other three—joy, faith, and temperance—depend in no small degree upon the fellowship of others.

THE BIBLE AS MATERIAL FOR SEX INSTRUCTION

REV. JAMES PERKINS BURLING

Pastor Greenwood Church, Des Moines, Iowa

Education in sex morality is always in danger of undoing its own ideals. At least in part, it is for this reason that the Roman Catholic church is so much opposed to the teaching of eugenics in the public schools. There is constant danger lest the really moral aspect of the entire matter be lost in the biological.

Mr. Burling has called attention to an important asset which the church has for its conduct of the right sort of sex education. Even though our readers may not agree with all that he says, they will be sure to appreciate the main point which he presses home so vigorously.

Sex questions are before the public today as never before. From every quarter the subject is thrust upon our attention. City governments are busy with vice investigations. The doctors

are concerned with eugenics. The plays of Brieux and others of his school are on the stage. In the realm of fiction, one could not throw a stone anywhere in a modern bookstore without hitting